

# Humanist *World Digest*

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IDEALS TO LIVE BY

### THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

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- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—A quickened conservation of the world's natural resources, including human resources, so as to arrest their wasteful exhaustion and wanton destruction and thus insure their longest preservation and widest beneficial use for man's survival on this planet.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.



(Successor to WELCOME NEWS)  
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A Quarterly of Liberal Religion

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E. O. CORSON, Editor

Sworn to and subscribed before me this 26th day of September, 1957.

(SEAL) ROBERT A. GALINDO, Notary Public

(My commission expires April 4, 1960).

# HUMANISM AS A FAMILY FAITH

By Rev. Eugene Wm. Kreves

We have had many discussions of humanism as a philosophy which meets the social needs of modern man, solves collective problems, mitigates race tension, overcomes theological imperialism and gives man a healthy self-respect. Little has been written about the contribution which humanism makes to family life.

Humanism recognizes man as a child of Nature and puts the responsibility for the improvement of human life upon man himself. The humanist does not look beyond man for a Holy Father or Divine Helper. The humanist finds within Nature, within society and within the individual the needed resources which enable him to face life without fear. How do we manifest our humanism in family life?

We humanists have no time in which we gather the family together and utter pious words while kneeling. For us, religion is life, not verbalized prayer. For a humanist the essence of religion is a spirit of love or outgoing good will. In family life this love often comes to its finest and most tender expression. It is nurtured by shared family experiences. The humanist family which has stood at the bedside of a loved one who is ill, the humanist family which has walked through the valley of the shadow of death, the family which has experienced great beauty, thrilled to great music or found a richer life in a liberal fellowship has made an important discovery. The tie that binds human hearts together is the spirit of human love.

Many of us as humanist parents fail badly in our relationships with our children. We are either too easy on them so that they never learn to respect adults as having some rights also, or we swing to the other extreme and discipline them too severely, forgetting as we do so that homes are kept together by love, not justice. Love demands discipline, but not in measure so large that love itself is in danger of being destroyed.

The Golden Rule is especially relevant for a humanist. There are times in family life when stress enters the marriage relationship. Are we then able to live up to the best insights of our humanist philosophy? Can we find that reservoir of love within us which will enable us to show understanding? Can we maintain respect for human personality in times of strain? The humanist home is held together not by the love of an otherworldly God but by the love in the hearts of the family. This sentiment of love is characteristic of a truly humanist home. In the mar-



riage service which I often use, the couple promise to each other that they will be true in sunshine and in storm. Vows taken in this spirit enable marriage partners to sustain one another in moments of inner conflict over difficult outward circumstances. The humanist realizes that conflict in marriage has this one virtue: it shows that the marriage is an honest emotional relationship. It reveals that neither partner is hiding injured feelings. In family life nothing is more practical than to meet anger with a kiss or hard words with a gentle response. The resources which help us to deal with such situations are the humanist resources found in the ethical teachings of all great religions. They are found in those religions because they had a prior existence in the hearts of mankind. We need to rediscover within us these resources which orthodox religion has denied as inner reality and affirmed as attributes of God. Let us remember that man makes religion and that religion became ethical only when man was able to make it so. Our task as humanists is not to study a religion and apply its ethic to our family or social life. Our task is to rediscover love and understanding buried within us and to express this spirit.

An orthodox person insists upon smothering his ethics in theology. His thanksgiving for food always must be offered to God. His desire for forgiveness must be always directed toward the Deity. His sense of humility must be manifested in prayer. When we humanists refuse to so order our personal lives, we are accused of being indifferent to religion, of ignoring God, of being callous and indifferent to spiritual affairs. Our failure to have times of formal prayer is considered to be adequate evidence of our lack of religion. There is a real difference between the form of religion and the spirit of religion. We humanists have rejected the old forms by means of which orthodox religion was conveyed; this is well and good so long as we remember to express the spirit of religion in our daily lives.

A humanist home may still have some ritual. It does not hurt and is helpful on occasion to pause before eating a meal and as a family talk together about the many persons who made that meal possible by their labor and their cooperation with natural processes. There are times in the life of every family when such a grace at meals is not only possible but desirable. The very atmosphere calls it forth and one feels almost brutal to disregard it.

This is to say that in a humanist home "prayer" or the ex-

pression of our highest aspirations and insights must always be spontaneous and inspired by the occasion rather than called forth by a sense of duty. At bed-time we humanists do not ask God to watch over us during the night. We do not teach our children to pray:

"Now I lay me down to sleep, I pray the Lord my soul to keep,  
And if I die before I wake, I pray the Lord my soul to take."

Yet, there is a need for us to relieve ourselves of harmful emotions and to quiet our thoughts so that restful and refreshing slumber may come. We can achieve this sense of harmony with the universe without prayer to a personal God. A few minutes with a treasured book may help us. On occasion I like to read portions of Thoreau's "Walden" before dropping off to sleep. A few minutes spent looking at some treasured painting or reproduction may help. A brief musical interlude may give us the relaxation we need. Each person can find his own method, but the humanist is aware that his practice in this respect is religious. It is an affirmation, not a repudiation of the highest and best in life. To take time for such unorthodox rituals is to enhance one's life. What I am suggesting is that each family make some conscious attempt to substitute a freer, more natural event for a traditional orthodox ritual.

This will help the children to avoid the feeling that something is missing in their family life which other orthodox families have. Beyond this, the children will have something more than a vague sentiment or abstract intellectual argument when they are called upon to compare their humanist faith with the orthodox faith of their playmates. Our humanist religion is not made up of no God, no prayer, no ritual, no hell, no heaven. It need not be less dramatic than orthodox religion. Let us make our religion into a religion of warmth, of kindness, or human concern. Children brought up in a humanist family have no need to discard their religion and begin anew when they learn more about the universe. All new knowledge fits into the expansive faith of a humanist. Found in every religion, humanism needs to be openly re-expressed in our daily lives.

What shall we say about humanism and "mixed marriages"? Humanism declares that man is greater than his classic religion. We do not think religion should divide families. Marriages survive and families hold together not because they are Christian or Jewish or Roman Catholic or Presbyterian or Methodist or Pentecostal but because they are composed of human beings first



and of religious devotees second. It is the humanist factor in family life which is the stabilizing factor. Love, respect for personality, a sense of responsibility and family feeling all existed prior to religion and religion came into being and built upon them, erecting world views and psychologies upon these fundamental human traits, finally authoritarian religion took complete possession of these fine human characteristics, denied that they belonged to man and affirmed them as attributes of the Supernatural Being. History spurns their argument. Theology is not necessary for family happiness. Humanism is the finest of family faiths in that it is in every religion, hidden beneath the doctrines and dogmas.

Mixed marriages are seldom as mixed as they seem. Only on the level of religious dogma do they differ and they survive not because of religion, but in spite of it. Why should a religion of creeds and dogmas be allowed to disrupt family happiness? Humanism is the one faith which gives stability to so-called mixed marriages. I submit that the more Catholic, Protestant or Jewish a person is the more difficult it is for him to have a happy married life with a person from another authoritarian religion. This is why I think a church or fellowship with an atmosphere of humanism is the best "meeting ground" for persons of mixed marriages. Let's see things straight. It is not the marriage which is mixed, it is the incompatible systems of religion. Once these are consciously made secondary to human love the marriage has an excellent chance for success. Humanism deflates dogma and in so doing unmixes the so-called "mixed marriages." If I were to speak a word of advice to partners in mixed marriages I would say,

"Go beyond your existing religious allegiances to religious humanism. You will find a happiness in marriage which you never knew before. This happiness has been denied you by your authoritarian religions. Grow on, into a full and complete marriage experience and you will know a bliss which religion promised but never granted and a freedom which religion forbids but for which your heart hungers."

The inflexible nature of the classic religions causes them to imprison the human spirit so that it cannot discover the vastness of the world beyond religious dogma and doctrine. Religious humanism recognizes your right to question, to doubt to accept or reject as you think right. As religious humanists we have no Father, Son and Holy Ghost before whom we pray in reveren-

tial fear. We find divinity in the human spirit, in our relations with wife or husband, with offspring or parents, with the larger human society and with Nature. In such contacts we find sufficient satisfaction, challenge and mystery, Beauty, Truth and Goodness to bless our lives and brighten our ways.

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## ARE WE LOSING ANOTHER RACE TO THE RUSSIANS?

By E. T. York, Jr., Washington, D.C.

... in an age when Russia, with only half the total number of college students, is graduating  $2\frac{1}{2}$  times more agricultural students than the United States.

Are we losing **another** race to the Russians, this time over a different but potentially more significant "Sputnik"—agricultural technology?

Recent reports indicate the Russians are in the process of launching a rocket of improved agricultural technology that could have a greater impact upon the struggle for world freedom than earth satellites and intercontinental missiles.

Two facts strongly indicate the trend this race has taken in the past decade:

(1) Russia is graduating  $2\frac{1}{2}$  times more agricultural students than the United States, with only half the total number of college students. In 1954, over 10% of Russia's college graduates were in agriculture, while 2.2% of our students were agricultural specialists.

(2) The number of students graduating from Soviet agricultural colleges **increased almost 80%** in just six years—1948 to 1954—while the number of students graduating from U. S. agricultural colleges **declined more than 30%**.

If "Sputnik I" didn't dispel any doubts about the quality and effectiveness of Russian scientific training, here are a few facts that should:

- Under a compulsory curriculum, all Russian students are introduced to biology in the fourth grade; geometry, algebra, and physics in the sixth grade; chemistry in the seventh; and calculus in the tenth.

- Upon graduation from secondary school, the Russian student has completed five years of physics and four years of chemistry, while most of our high schools require neither of these courses.



- The Russians require five years of mathematics, above the arithmetic level, and five years of biology, while we usually require only one.

- The Russian student advances to a higher level of mathematics in high school than most of our agricultural college students are required to know.

It is well recognized that much of the progress that has been made in agricultural technology in this country has resulted from the application of the fundamentals of the physical and biological sciences. For example, the use of chemistry, physics, and microbiology in the development of sound principles of soil management, and the use of mathematics, botany and genetics in the development of hybrid corn—illustrate how we have applied our knowledge of the basic sciences to improve agriculture.

Recognizing these facts, the Soviets are going all-out in training their agricultural students in these fundamental sciences. With this type of training being offered the great mass of students now passing through Soviet agricultural colleges, there is little reason why the Russians should not be able to do well in any race for superiority in agricultural science.

The Russians are also using every available opportunity to take advantage of existing agricultural know-how from the United States and other sections of the world. Here are examples of their efforts:

- They employ corps of language experts to translate reports of scientific work in agriculture from around the world. The United States has no such program—meaning significant foreign scientific developments may go unnoticed for years by us, but seldom by the Russians.

- Since World War II, the Russians have secured from us thousands of bushels of hybrid seed corn and high-yielding, disease-resistant wheat, eggs from superior strains of poultry, an entire herd of Santa Gertrudis cattle (the only breed which the United States can claim to have developed), as well as a wide variety of other improved plant and animal germ plasm.

By taking advantage of many of our most significant advances in agricultural technology, they have the opportunity to progress at a much faster rate than we were able to in the past without the benefits of such advance work. They should catch up in a hurry unless we, at the same time, intensify our efforts.

Some would say "so what"—what difference does it make

if the Russians are able to equal our achievements in agriculture? The answer to such a question is best provided by examining the contributions which recent developments in agricultural science have made here in the United States.

During President Washington's first term of office, approximately 90 percent of our population was engaged in farming. Therefore, it took nine people on farms to feed themselves and one extra person. Today, only 12 percent of our people are on farms so that each farm family produces enough to supply itself and seven others.

Thus, through continued improvements in our agricultural technology, we have been able to produce more per acre and reduce manpower requirements through mechanization. Consequently, millions who would have had to farm to survive are free to build automobiles, TV sets, new homes, highways, and other conveniences.

As long as so much of our energies were directed only toward producing food for subsistence, we had little opportunity to industrialize and make the many improvements that we take for granted today. Therefore, at the very foundation of the development of our high standard of living—the highest of any country on the earth—has been our increased capacity to produce needed agricultural commodities.

Not only are we the best fed nation on earth, we are also the cheapest fed in terms of our earning capacity. Improved agricultural technology is largely responsible for this. Dr. Byron T. Shaw, Administrator, Agricultural Research Service of the U. S. Department of Agriculture, estimated that if farmers farmed in 1950 as they did just ten years previously, in 1940, the American housewife would have to pay ten billion dollars more each year for food.

In the United States today, it takes an average return from about six minutes of labor to buy a loaf of bread; in Russia it takes 14 minutes; 32 minutes to buy a dozen of eggs, in Russia 3 hours; 25 minutes for a pound of bacon, in Russia  $5\frac{1}{2}$  hours. In Russia, it takes 2 hours to buy a bar of soap or a package of cigarettes; 8 days to buy a pair of leather shoes; and 6 weeks to buy a suit of clothes.

The significance of our increased productive capacity in agriculture was strikingly demonstrated during and immediately after World War II. Had farmers in 1944 been compelled to go back to the machines and methods used 25 years previously,  $4\frac{1}{2}$



million more farm workers would have been required to produce the same amount of food.

Obviously, the war effort would have been seriously impaired if that many more people had been required to produce essential agricultural products. Furthermore many of our top statesmen have indicated that the food which we made available to a starving world following the War was one of the greatest of all deterrents to the spread of Russian communism throughout the world at that time.

These contributions of agricultural science have been tremendous. We should be proud of them. But we shouldn't rest on them—not when we think what comparable developments could do for the Communists. Russia still has about 45 percent of its population working in agriculture—comparable to our position about 75 years ago. But, remember, if the Russians could equal our current capacity to produce food and other needed agricultural products, they would have some 60-70 million farm people free to do other things. What they would mean to a Communist dictator! What manpower to build an even greater war machine! What multitudes to put to work in missile industries! What possibilities of economic development to use in strengthening the Communists' position, not only in the Iron Curtain countries but with the neutralist nations as well!

Obviously, we can do nothing about Russia's scientific progress. At present, we are well ahead in the development and application of agricultural science. Our only course of action is to **stay ahead, well ahead.**

Our first task is to make sure that we have sufficient numbers of well-trained agricultural specialists. The opportunities for college graduates in agriculture are undoubtedly greater today than ever before. Agricultural colleges all over the country report an acute need for 2 to 3 times the number of graduates that they are now turning out.

The seriousness of the present shortage of well-trained agricultural specialists is reflected in a recent statement by Texas A & M Vice Chancellor in Charge of Agriculture, D. W. Williams: "Agriculture faces a drying up of trained leadership at its source. There just simply are not nearly enough young men entering agriculture . . . There is," he said, "a danger to the whole country if this downward trend in interest isn't checked. We will just wake up some day and there will be nobody to hire or to run the farms or to explore agricultural research."

Careful attention must be given to means by which this serious shortage of trained agricultural specialists can be overcome.

Furthermore, we should make a careful review of educational requirements—both in college and in preparatory schools, giving consideration to increasing requirements in mathematics and basic sciences.

Consideration should also be given to some more systematic and complete program by which we can keep abreast of latest foreign developments in agricultural technology. There is an especially great need for a system whereby foreign scientific literature—particularly Russian—can be translated and made available to our agricultural scientists.

We cannot lose **this** technological race—one that could be far more important than launching Sputniks. We must go all-out to maintain our present superiority in agricultural science. We have no reasonable alternative, so long as freedom and food are important to men.

—By permission Better Crops With Plant Food

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## THE PEDAGOGY OF HUMANISM

By Rev. Thomas L. Clarke

There are two distinct types of mentality in the world—the superstitious and the scientific, the gullible and the analytical. There are many varying shades of these two types of minds but the extreme types are very conspicuous.

The scientific group, though a very small minority, have been responsible for the thought, the culture and the inventions which have advanced man beyond the level of other animals.

This group of advanced thinkers has through the centuries been hindered and ostracized by the overwhelming numbers of the superstitious and the illogical.

This latter majority group completely dominated and controlled humanity and human institutions during the period which the historian aptly designates as the dark ages.

Since the fourteenth century scientific thinking has been in the ascendancy, but the world has still not been made safe for intelligence. This is the supreme challenge to Humanists today—to make the world safe for intelligence.

The task is stupendous due to the limitation of our numbers. To the great majority of mankind the only problems with which they are concerned are food, shelter, clothing, reproduction and



amusements. Only a very, very few give any thought to the general welfare and advancement of the human race. Even among those who are free from the shackles of superstition there are but few who have any inclination to assist in the liberation and enlightenment of others.

The attitude of the vast majority of those who have been freed from the shackles of superstition is one of futility. One such has expressed himself in these words: "When you consider the density of the human mind—what can you or a million like you hope to accomplish? As for me, I go my merry way and laugh at the fools, so long as they don't try to convert me."

But frankly, if we are Humanists worthy of the name, even if we can only light a candle to help dispel the darkness, we will do so, rather than stand idly by and curse the darkness. Convinced as we should be, that it is our duty to help make the world safe for intelligence, the immediate question is, what pedagogy shall we employ?

Having been cradled in the lap of orthodoxy, schooled in the false security of supernaturalism, and devoted twenty years of my life in the promulgation of those fallacies, I think I am in a position to evaluate the possibilities of success in any attempt to influence or re-educate adult minds into scientific forms of thought. The percentage of such adult minds that we could reasonably hope to influence is so small that it would hardly justify the effort and expense required.

As a general principle—to which there are of course always exceptions—I feel it would be a much wiser policy to let these other world religionists become extinct through the natural processes of nature, and go to their traditional heaven and hell, and direct our major effort toward the dissemination of scientific truths to the rising generation of youth. To accomplish this purpose I do not feel that we Humanists need to follow the orthodox church pattern of establishing "Sunday Schools". The Sunday Schools of orthodoxy are set up to teach supernatural belief and unproven and unscientific dogmas. They are brain-washing the innocents with a faith that is foreign to scientific method as well as to all the findings of science. Humanists' supreme desire in the education of its youth is simply to place all human relations on the highest ethical plane.

To achieve this goal we believe that the public school, if or when it is conducted as it should be, free from the influences

of orthodox religion, can do exactly what the Humanist wants done in the education of the child.

The orthodox clergy, realizing the soundness of this principle of pedagogy are today exerting every effort possible to get into our public schools that they might brainwash the minds of our youth with their superstitions and dogmas, while they are yet in the plastic state, knowing well that "when they are old they will not depart therefrom." This effort on the part of religious supernaturalism to bring about the union of church and state must be vigorously protested and fought by every loyal Humanist. Keeping the teaching of the Bible and what generally passes for religion out of our public schools is not our sole task.

Contemporaneous with this war upon the enemy of intelligence and reason, we must endeavor to use every subject in the curriculum of our institutions of learning as avenues through which to build character, develop scientific minds, and impart to the rising generation a liberating education.

A liberating education is one that serves the function in society of helping to liberate men from ignorance, superstition, fear, prejudice, unnecessary physical handicaps, and the need to use force in trying to solve recurring social crises.

A liberating education is an exploring education. The student seeks wisdom wherever it can be found—in the record of the experience of the past, in the account of contemporary experience and in his own participation in the world about him. The student searches for knowledge on the theory that the whole truth has not yet been discovered in any field.

The teachings in no field—not even religion—are too sacred for investigation in the light of science and reason. All knowledge becomes dynamic, like the kind of a world we live in. The scientific spirit and method are essential to a liberating education. A liberating education will make a world of free men. Men will be masters of their own selves; of the forces of nature; and of their own destinies as communities of men.

As master of their own selves they will learn to utilize harmoniously and creatively their own individual abilities—intellectual, physical, and emotional. As master of nature, and in proportion as they come to understand its laws and are able to harness its forces will they free themselves from superstition. Having learned how to plan and organize cooperatively for the future so as to achieve the greatest human happiness through



an economy of abundance for all, men will become masters of their own destinies.

All these principles of the richer, fuller, nobler life, are parts of a liberating education, and should be taught in every subject and activity of our public schools.

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## THE SCIENTIFIC METHOD vs. UNREASONING DOGMA

A Letter to the Readers Digest Association, Inc., from B. T. Rocca, Sr.

Gentlemen:

Your issue of October, 1957, carries a resume of an article by Norman Vincent Peale, entitled, "Beyond Death There Is Life." In this he states that scientists say, dogmatically, that there is no after life.

He is so utterly wrong in stating that a scientist makes dogmatic statements! The scientist is appalled at the unreasoning dogma of the Church. The true scientist questions, analyzes, rationalizes, tests, investigates—and then he makes his decision.

Like Norman Vincent Peale, all of us have seen death and we have had dreams that seemed so realistic, after losing a loved one, that upon awakening we had to check ourselves carefully to see that we have been dreaming.

Probably all of us grow up with the orthodox religious belief, but in going through high school and college, and in after life, if anyone has followed the progress of the world—the scientists of the world—he begins to question more and more, and unfortunately he finds orthodox answers are totally insufficient, inaccurate and, in most cases, untrue. Anyone who has studied the works of Darwin, Huxley, on down to the scientists of today, Fred Hoyle and others, can only come to one decision. Similarly, if you read the historians who have spent their lives on the story of Jesus and other related subjects, you must come to the same answer. The progress of the world has been so remarkable; man has gone so far—particularly in the past century—and he has done it through his own work, his own thinking, and that of his associates in all lands. In many cases he has been held back by foolish religious beliefs, superstitious dogma, etc., but in spite of all this, man has progressed far, and so rapidly.

One of our greatest goals is learning the truth. The truth must stand out above all else and the religions of the world, without

exception, have done more to restrain the progress of man than to aid his progress. Why the Christian churches of today still continue to teach untruths, is difficult to understand. There isn't a Christian holiday that has not been taken from the pagans—yet the pious will tell you otherwise, and you must dig this out for yourself and you will find that our Christmas is really the Feast of Saturnalia and Easter is a survival of the old pagan Spring Festival. The historians are pretty well agreed that not a single word that Christ ever uttered was recorded, and not a word of anyone who ever saw Christ, was ever recorded. The first writings of the New Testament probably began about thirty years after Christ's death. Today the churches will tell you the exact words that Christ uttered on this occasion, that occasion, etc. Also, the Three Wise Men, although the first time in history they are named individually is the Ninth Century.

Little is known of Christ. He was probably born about 5 B.C. on our present calendar, correllating with the Roman calendar as best as possible. He considered himself a Jew. He did not start the Christian religion; this came many years later. Albert Schweitzer, in his autobiography, came to the conclusion that, from the best that was known of Christ He considered Himself a Messiah to herald the end of the world. Since the world did not end, Christ was, of course, guilty of a human error, and must have been human. Schweitzer, on reaching this conclusion, as you know, changed his whole life course, setting up his hospital in Africa to do something for people in this world—not the next!

I imagine everyone today, even in the "deep South," believes in evolution. I majored in geology many years ago and one who has studied geology and seen the history of the world written in the rocks of the world, cannot escape believing in evolution. Life began in the simple unicellular plants and animals and throughout aeons of time they have become ever more complex. Many developed far, and something happened and they were discarded by nature, and they could not survive. Others have gone on and on, constantly changing. Life has gone through all the stages from the simple beginning through the fishes, amphibians, down to the highest form, the mammals, to which classification we, of course belong, as we are animalian in every respect. We eat, breathe, drink, propagate the species as do all other mammals. Speaking in geologic time,—not so long ago our predecessors came down out of the trees and learned to walk on two feet instead of four, releasing their hands for useful work.



Being weak in fang and claw, to survive man had to develop a brain. In developing his brain he has progressed far, but he is still animalian and still akin to all other mammals in the world today.

Anyone who has studied nature, whether it be a blade of grass, a beautiful flower or a Sequoia, must marvel at the wonders of nature. All of these follow very definite plans, rules and laws. The laws of nature are fixed and finite.

We, as one form of animal, have developed through our greater intelligence, power to control our environment and to control to a very great degree other living things about us. But having that control we have no Divine Right to rule others weaker, or less intelligent. We simply exercise it because we can.

Let us go for a few minutes from this world to outer space. The greater the telescope the greater the range, the more stars and constellations—until now we know that there are billions and billions of stars extending out to hundreds and hundreds of millions of light years. The immensity of it all is appalling; flaming aggregations of matter of unbelievable temperatures and unbelievable numbers. In comparison, the Earth is but a tiny speck of dust and in the scheme of the Universe is simply of no import. That there are probably many, many thousands of Earths similar to ours, supporting life of some form, is generally accepted by the scientists today. For anyone to think that a God who would create such a vast Universe should be interested in the lives and welfare of any of us, would have to be totalling lacking in the sense of proportion and humility.

In Biblical times they all believed the earth flat—anyone could see it was flat. They all believed the sun, moon and stars revolved about the earth. They tell of the Lord holding the sun still for an extra hour or two so that a successful battle might be more complete. In respect to the Earth, the sun is always "still"—it is we who are revolving at the speed of 1,000 miles an hour. Imagine what would have happened had the Earth stood still, suddenly, from a speed of 1,000 miles an hour! A catastrophe would have been complete for everything existing on the surface of the Earth.

We have all read of what happened to the earliest scientists. Copernicus, who advanced the theory of the earth's rotation was tossed in jail by the dogmatic churchmen. One of his followers, Bruno, was actually burned at the stake.

Poor old Galileo, at 70, had perfected his telescope and saw

some moons not mentioned in the Bible—was thrown in prison by the Pope, until he was forced to recant what he had actually seen. So many of the wars of the past were caused by religious differences. Greatest cruelty was done in the name of religion. The Spanish Inquisition was probably the outstanding one but even our forefathers, in their religious zeal, burned self-confessed witches at the stake in Salem. The churches have much to answer to and throughout the ages little for which to be proud.

I have had to travel much—largely in the Orient—and have seen the teeming millions there, and could not help but wonder what was the purpose of it all. Norman Vincent Peale's teachings, that the only salvation is through Christ, sounds like something so small that I cannot think of a proper comparison to fit it.

All of us grew up with the idea that the Bible was the last word, that it was "Gospel Truth." Some writer—I believe it was Ingersoll, said there were 1,100 admitted errors in the Bible. I would estimate that this is fairly accurate.

The story of Creation is, of course, too foolish to be given second thought. The most unintelligent plant or animal breeder of today would not start with just two!

All the stories of miracles must be accepted for what they are—folklore, handed down through the ages and increased with the telling. None of us have ever seen a miracle and never will, and if one is inclined to be sensible and analytical he can only come to the conclusion that prayer is unworthy of us. If a Divine Power could save one by the mere waving of a wand, in fairness why should not He save all? If He would perform a miracle for one isn't it justly fair that He would perform a miracle for all? Fairness and equal compassion to all must be the first law of any Divine Power—which would immediately rule out miracles here and there.

The story of the Immaculate Conception has come down in many religions besides the Christian. This can only be thought of as folklore and it does not really deserve serious consideration by any student of science or history, today. It can be discarded as the merest fable, with nothing to support it's actual occurrence though many beautiful stories have been built up around it.

The leading churchmen of today must have read—must have studied—must know everything that I have mentioned in this letter, and why do they lack the courage or honesty to stick to known truths and facts? Are they afraid to face the facts? Is

religious fear of the hereafter so strong in them that they dare not question? Surely this must be the answer for otherwise they would be the world's worst hypocrites.

To many the fear of eternal damnation and suffering is an ever-present one. I have known of many, many families who were worried about their loved ones that went on, who, perhaps were in Purgatory—but perhaps if they said a few more masses for them they might be saved and helped on the way to Heaven! If this be religion, I, personally, want none of it. To me it is the worst form of superstition—fear of the unknown; fear of a vengeful God who would punish one for all Eternity.

Isn't it time for intelligent people to break away from these thoughts; to do the best they can on this earth for those about them, and to pass from this life into eternal rest and peacefulness, without any fears of the Hereafter?

You, of course, publish resumes of articles published in other magazines. Perhaps you should send this to the magazine which first published Mr. Peale's article, or perhaps you should send it to Mr. Peale himself. Certainly, someone should reach him and awaken him to modern thinking.

\* \* \*

## HUMANIST RAISING CHILDREN

The problem of raising children according to modern ethical, moral and theological principles bothers many parents today. Even though the parents are real liberals, humanists and forward-looking, in most respects they themselves were raised partially at least with old religious concepts and outworn moral-theological ideas playing a large part in their education. Truth never emerges fullgrown. It is always "youthful." We always see through a glass darkly. We must discard the old as it proves unworthy but never throw it away leaving a complete vacuum in life.

Too many children are being raised in emptiness today. They do not know what really is important in their parents' lives. The writer and his wife have tried to raise three children according to these rules: 1. Have a great deal of awe in the face of the marvelous wonders in this Universe. After all, we don't know very much about anything. 2. Live with the best in music, literature, art and try to make some of it belong to you. 3. Have the utmost respect for men of courage: Jesus, Gandhi, Schweitzer, Nehru, Roosevelt, Wilson, Lincoln, Jefferson, Thomas Paine



and others. They were human, yes, but they did the best that they could. 4. Don't say radical things for which you may wish to apologize, such as, "Of course there is no god." 5. Rather say, "This is the way I look at it; I think this is so and this is not. However, we don't know very much." 6. What happens to Man is the main thing. We can do something about Man's condition. 7. Do not be afraid to be called a joiner. But when you do join something be a good member. Make that fellowship the best ever. 8. Try to be truthful in everything. While there may not be any absolutes it seems to be best for everybody when there is truthfulness. 9. The world seems to be suffering most from lack of kindness, therefore always try to be kind if you can. 10. Let's say that God is Love and Truth.

—James W. McKnight

\* \* \*

## LETTER TO THE EDITOR

Dear Editor:

We enjoy reading your Digest very much. Some ideas have been turning over in my mind, so I wonder if you would care to have a suggestion or two? Perhaps a "Question and Answer" column or a small special column on pertinent facts, etc., or "Letters and Answers" and maybe advice—this is important; or Humanist clubs in different areas to promote the change of ideas, etc., and the forming of Humanist Clubs for men, for women, and the promotion of Humanist literature suitable for younger people and children.

These, as you will see, are merely pointers, so to speak, but it could be that something of the kind could start the ball rolling.

A group is more capable of action than a single member. I feel that we need some of the aggression of Christians.

Remember the Jesuit motto? "The end justifies the means." I do not advocate this attitude, but I suggest more of the "spirit" which it shows, not for me only but for all of us. We must be likened to the bundle of sticks which together could not be broken. With best wishes, I am

Cordially yours,

James W. Mitchell

\* \* \*

Industry, economy, honesty and kindness form a quartette of virtues that will never be improved upon.—James Oliver.

## A CATHOLIC FOR PRESIDENT

"Any general blanket boycott of Catholic candidates for public office seems unwise and unfair. Surely an American should not be penalized automatically in political life because he has been born into a certain church and because like most human beings he has continued to be true to the faith of his fathers."

—Paul Blanshard in "American Freedom Catholic Power 1958"

Scheduled for publication on March 12 is Paul Blanshard's complete revision of his now classic "American Freedom and Catholic Power." In its original edition, this book sold 240,000 copies and has continued to have a steady sale since its first publication on April 19, 1949. Recent average sales for the past year—300 copies per month: and the book is almost ten years old.

"American Freedom and Catholic Power 1958" reviews all the major events in the power controversy with the Catholic hierarchy since 1947. There is a Calendar of Significant Events giving a thoroughly up-to-date review of the significant facts. Blanshard has also added fresh analyses of new Supreme Court decisions, hundreds of new documentary sources, and vivid accounts of the current church-state power struggle here and abroad.

Since 1949, Blanshard has also authored three other studies: "Communism, Democracy and Catholic Power," which has sold 88,000 copies; "The Irish and Catholic Power," in connection with which he traveled both to Rome and Ireland during the Marian Year; the "The Right to Read," a study of censorship of the written word.

### **The Presidency**

In "American Freedom and Catholic Power 1958," Blanshard says: "It should be noted that I have not included in my suggestions for a resistance movement any anti-Catholic political party or any general boycott of Catholic candidates for public office. I regard both of these suggestions as disastrous. The anti-Catholic political movements of the nineteenth century—the Know Nothings, the American Protective Association, and the Ku Klux Klan—degenerated into disgraceful bigotry and fanaticism. A repeat performance is not called for.

"Having accepted this principle, however, we cannot avoid the further conclusion that a Catholic candidate's attitude toward certain **policies** of his Church is clearly relevant to his fitness to

hold public office. This is particularly true when the office which he seeks has great social significance, as, for example, the presidency of the United States. His Catholicism cannot give him immunity from a searching inquiry as to his own personal attitude toward education, medicine, birth control, and censorship—the areas over which his church claims a special kind of sovereignty. He has no right to use religion as a shield to conceal his views on these subjects, or to prevent reasonable questioning.

“It seems to me that the reasonable questioning of any Catholic candidate for the presidency might well include these three queries:

1. The Canon Law of your church (Canon 1374) directs all American Catholic parents to boycott our public schools unless they receive special permission from their bishops. Do you personally approve or disapprove of this boycott rule?

2. The bishops of your church, in an official statement, in 1948, have denounced the Supreme Court's interpretation of the religion clause of the First Amendment and have argued that the Constitution actually permits the distribution of public money on an equitable basis to sectarian schools. At present the Catholic press is promoting a plan for securing grants of federal funds to parents to cover the costs of parochial schools. What is your personal conviction concerning: (a) your bishops' attack on the Supreme Court; (b) the payment of government funds to parents for major parochial school costs; and (c) the payment of tax money for such “fringe” benefits as bus transportation?

3. Your church denies the right of both non-Catholics and Catholics to receive birth control information, and in such states as Massachusetts and Connecticut its power has been sufficient to make prohibition of birth control legally binding. Do you personally approve or disapprove of your church's policy on this subject?

“It would not have been possible to press home such questions in the Al Smith campaign, because the American people did not know enough about the policies of the Catholic hierarchy at that time to recognize the validity of the questions. Today public knowledge in the whole area is increasing rapidly.”

\* \* \*

March 12, 1958, is the publication date of the new Blanshard “American Freedom and Catholic Power, 1958”, by Paul Blanshard, \$3.95. Beacon Press, Inc., 25 Beacon Street, Boston 8, Mass.



# HOW TO GUESS YOUR AGE

By Corey Ford

It seems to me that they are building staircases steeper than they used to. The risers are higher, or there are more of them, or something. Maybe this is because it is so much further today from the first floor to the second floor, but I've noticed it is getting harder to make two steps at a time any more. Nowadays it is all I can do to make one at a time.

Another thing I've noticed is the small print they're using lately. Newspapers are getting farther and farther away when I hold them, and I have to squint to make them out. The other day I had to back half way out of a telephone booth in order to read the number on the coin box. It is obviously ridiculous to suggest that a person my age needs glasses, but the only other way I can find out what's going on is to have somebody read aloud to me, and that's not too satisfactory because people speak in such a low voice these days that I can't hear them very well.

Everything is farther away than it used to be. It's twice the distance from my house to the station now, and they've added a fair-sized hill that I never noticed before. The trains leave sooner, too. I've given up running for them because they start faster these days when I try to catch them.

You can't depend on the time tables any more, and it's no use asking the conductor. I ask him a dozen times a trip if the next station is where I get off, and he always says it isn't. How can you trust a conductor like that? Usually I gather my bundles and put on my hat and coat and stand in the aisle a couple of stops away, just to make sure I don't go past my destination. Sometimes I make double sure by getting off at the station ahead.

A lot of other things are different lately. Barbers no longer hold up a mirror behind me when they're finished, so I can see the back of my head, and my wife has been taking care of tickets lately when we go to the theater. They don't put the same materials into clothes any more either. I've noticed that all my suits have a tendency to shrink, especially in certain places such as around the waist or in the seat of the pants, and the laces they put in shoes nowadays are much harder to reach.

Even the weather is changing. It is getting colder in winter, and the summers are hotter than they used to be. I'd go away, if it wasn't so far. Snow is heavier when I try to shovel it, and

I have to put on rubbers whenever I go out, because rain today is wetter than the rain we used to get. Drafts are more severe, too. It must be the way they build windows now.

People are changing too. For one thing, they're younger than they used to be when I was of their age. I went back recently to an alumni reunion at the college I graduated from in 1943—that is, 1933—I mean 1923—and I was shocked to see the mere tots they're admitting as students these days. The average age of the freshman class couldn't have been more than seven. They seem to be more polite than in my time though; several under-graduates called me "Sir," and one of them asked me if he could help me across the street.

On the other hand, people my own age are much older than I am. I realize that my generation is approaching middle age (I define middle age roughly as the period between 21 and 110) but there is no excuse for my classmates tottering into a state of advanced senility. I ran into an old roommate at the bar, and he's changed so much that he didn't recognize me. "You've put on a little weight, George," I said.

"It's this modern food," George said. "It seems to be more fattening."

"How about another Martini?" I said. "Have you noticed how much weaker the Martinis are these days?"

"Everything is different," said George. "Even the food you get. It's more fattening."

"How long since I've seen you, George?" I said. "It must be several years."

"I think the last time was right after the election," said George.

"What election was that?"

George thought for a moment. "Coolidge," he said.

I ordered a couple more Martinis. "Have you noticed these Martinis are weaker than they used to be?" I said.

"It isn't like the good old days," George said. "Remember when we'd go down to the speak and order some orange blossoms and maybe pick up a couple of flappers? Boy, could they neck! Hot diggety!"

"You used to be quite a cake-eater, George," I said. "Do you still do the black bottom?"

"I put on too much weight," said George. "This food nowadays seems to be more fattening."

"I know," I said, "you mentioned that just a minute ago."

"Did I?" said George.

"How about another Martini?" I said. "Have you noticed the Martinis aren't as strong as they used to be?"

"Yeah," said George, "you said that twice before."

"Oh," I said —

I got to thinking about poor old George while I was shaving this morning. I stopped for a moment and looked at my own reflection in the mirror. They don't seem to use the same kind of glass in mirrors any more.

\* \* \*

## MEMO FROM BEN W. PARNELL

Congress is in session again, and the very first issue of the Congressional Record reveals that the following bill has just been introduced:

H. J. Res. 462 (Breeding, Kan.)—"Joint resolution to provide for the annual issuance of a special postage stamp to commemorate the birth of Jesus Christ in the true spirit of Christmas; to the Committee on Post Office and Civil Service." This bill is listed on page 34 of the No. 1 issue of the Congressional Record dated Jan. 7, 1958. It has been introduced by Rep. Breeding of Kansas who also was one of the introducers of the so-called "Christian Amendment" last year. This Christian Amendment still lies dormant in the House Judiciary Committee, but it was also introduced in the Senate last year by Sen. Carlson of Kansas, and preparations are currently under way to hold a hearing on it in a Senate sub-committee of the Judiciary. This sub-committee has Sen. Kefauver as chairman.

I also commend to your attention an article inserted in the appendix of issue No. 2 of the Record by Sen. McCormack of Massachusetts. This is the address on pages A-32-34 by archbishop Richard J. Cushing of Boston, entitled "The Atheistic Character of Communism." I particularly call attention to the latter portion of column No. 1 of this article on page A33, where the very foundations of atheism are delivered into the hands of the Communists by the good archbishop. In addition it is cleverly made to appear that our well-known Archibald Robertson is a Communist writer, this through insinuation only.

The Appendix of this issue of the Record is notable due to the tremendous amount of religious propaganda inserted in it: Catholic, Protestant, and Jewish, with the greater amount being Catholic. I have read many a Catholic publication which delivered less pure Catholic "party-line" propaganda than does this issue of our nation's Congressional Record.



## 3-CENT RELIGIOUS FREEDOM-FLUSHING REMONSTRANCE STAMP

Talk by Postmaster General Arthur E. Summerfield, First Day Sale  
Ceremonies, Flushing, New York, December 27, 1957

The Flushing Remonstrance was the first declaration for religious freedom by any group of ordinary people in American history, motivated solely by their religious consciences.

The circumstances were unique; the facts about this highly significant document deserve honor in the minds and hearts of all men.

The Charter of 1645 had given the people of Flushing the freedom to enjoy the liberty of their conscience and the right of others to do the same. That was the sentiment of the community when into Flushing Town came members of the Society of Friends, known generally as Quakers. True to their principles, the people of Flushing showed them marked hospitality.

But Governor Peter Stuyvesant became displeased with the activities of the Quakers. Therefore he issued an edict. That edict banned the Quaker religion. It also declared that any person entertaining a Quaker for a single night would be fined 50 florins and that any vessels bringing Quakers into the province would be confiscated.

This edict, in the historian's words, "caused angry displeasure" among the people of Flushing and Jamaica and they "sought to secure for the Quakers the right for them to worship God in the manner of their choosing and not in accordance with the established Reformed Church."

So, on December 27, 1657—300 years ago—some thirty English and Dutch inhabitants of Flushing and Jamaica met in the home of Michael Milner. The men who gathered in the kitchen of the Milner home on that day were not men of position, influence, power or wealth.

Principally English settlers in Dutch territory they were denied representation in the government under which they lived except by petition without recourse to appeal. They were humble men, speaking only for their town and their homes where no one would be denied a welcome because of difference in religious belief.

Knowing full well the dangers and perils implicit to each of them in such action, they agreed upon the terms of a Remonstrance to be sent to Governor Stuyvesant.

This petition was signed by the majority of the freeholders of Flushing. It represented the overwhelming opinion of the town. It demanded that the government extend to all others the liberties which they themselves had been given, and openly defied the Governor's edict directed, not at themselves, but at newly arrived Quakers whose religious beliefs were different from their own.

The Flushing Remonstrance was not, primarily, a planned protest. Rather, it was spontaneous, and sprang from the devout and deeply rooted conviction of the inhabitants of the town of Flushing that "Jews, Turks and Egyptians; Presbyterians, Independent, Baptist or Quaker who come in love unto us, we cannot in conscious lay violent hands upon them, but give them free egress and regress into our Town, and houses, as God shall persuade our consciences."

Many suffered severely during the ensuing fifteen years. Floggings, imprisonments, confiscation of property, and banishment were used as cruel instruments in the attempt to break the will of these brave people of Flushing.

But the signers of the Flushing Remonstrance and their families were men and women of conviction; men and women willing to suffer persecution, prison, and loss of worldly goods rather than relinquish beliefs they held sacred.

The climax to religious persecution in New Netherland occurred in 1662 when John Bowne was arrested and banished for permitting the Quakers to hold religious meetings in his home in Flushing. The subsequent trial and acquittal of Bowne in Holland was the culmination of the struggle. He had been arrested, imprisoned, and banished for violations of the very same edict the people of Flushing had denounced in their Remonstrance.

Bowne's acquittal brought an end to religious persecution in the colony and vindicated the valiant and unswerving stand of the Remonstrance against interference with the inviolate right of free men to worship God in accord with the dictates of their own conscience.

\* \* \*

The main thing about a book is not in what it says, but in what it asks and suggests. The interrogation-point is the accusing finger of orthodoxy, which would rather be denounced than questioned.

—Horace Traubel

## AMERICA'S NATURAL RESOURCES

By Charles H. Callison. 211 pp. 1957. New York: Ronald Press Co. \$3.75.

Here is a new book which the publisher correctly says, "Will be valuable to readers in many situations—to the voter, the farmer, the teacher, the legislator, the leader of public opinion. It is essential reading for all who have glimpsed the dangers threatening natural resources and wish to take intelligent action in their defense on community, State, or National level."

In sponsoring this book, the National Resources Council of America has rendered a real service to the American citizen. The contributors are a group of literary scientists who have conveyed their ideas objectively in a pleasing manner that can be understood by the general public. The authors assigned to write the various chapters are:

1. Conservation—Shirley W. Allen
2. Renewable Resources and Human Populations—Fairfield Osborn
3. Soil—Firman E. Bear
4. Water—H. G. Wilm
5. Grasslands—David F. Costello
6. Forests—Henry Clepper and Lowell Besley
7. Wildlife—Joseph J. Shoman
8. Fish—Albert Hazzard and William Voigt, Jr.
9. Parks and Wilderness—Howard Zahniser
10. Land Use Principles and Needs—Edward H. Graham
11. Needed: A Natural Resources Policy—Ira N. Gabrielson

This volume is an excellent source book—a depository of fundamentals and facts about our natural resources and what American civilization has done to them. It is deeply objective—resources are enumerated, destruction is evaluated, need is reckoned with, and sound methods by which our resources may be preserved are set forth.

—B. W. Allred

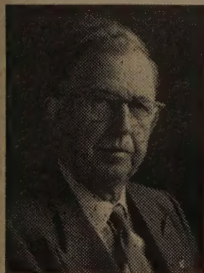
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The sublime and the ridiculous are often so nearly related that it is difficult to class them separately. One step above the sublime makes the ridiculous, and one step above the ridiculous makes the sublime again.—Thomas Paine.



## EDITORIAL

As we go to Press there came to our desk a press report about a national survey on 2500 teenagers, completed recently by Purdue University, which has been published in book form as the "American Teenager," by H. H. Remmers and D. H. Radler (Bobbs-Merrill at \$3.75).



E. O. CORSON

They found, among other expressions of opinion, 60% of present youth have no objection to censoring books, movies, television and radio. In another check they found 40% of these young people think that the idea of the freedom of the press is unimportant and 25% would further ignore the right and freedom guaranteed by the bill of rights and permit search and seizure without a warrant.

Evidently the McCarthys, the Nixons and the like, in connection with the atmosphere of a warlike world, plus certain church influences on education have edged many of our children into a dense cloud where submission to the darkness is their only heritage.

It is time that our American people came into the full realization of the fact that our American Public School System is the foundation of our American Democracy. In that school system we must have teachers who fully understand the foundations of our Democracy and if our democracy is to continue to live these teachers must know they have the full support of their communities, their states and their nation in teaching our children the full meaning of the Bill of Rights—and also inculcating in our young people an ethical and moral code with which they can grow and live in peace, confidence, and freedom with all people.

The parents must also accept their responsibility; that is something your Editor could write a book about.

Will close with this story: One of my clients connected with work with wildlife, picked up a new-born antelope and brought it home to rear. As it grew up its only companion was a bird dog. These folk would go out for an evening walk and the dog and the antelope would follow. Along the road the dog would find a covey of quail and drive it out and the antelope would dive into the brush and help. In other words, this antelope grew up in a dog's world—the only world he knew.

There is also, if I remember something in Ancient History,

about the monument of a wolf mother who suckled a baby child which grew up in the only world it knew—the wolf world, and another of the lost baby that grew up with an ape mother. This child only knew the ape world when it was found.

Yes, environment has an all-important place in the child's development, whether it is an animal from the wilderness or one of our children in the wilderness of modern civilization. As a final thought,

"If therefore the light that is in thee be darkness, how great is that darkness." Matt. 6:23.

\* \* \*

## FINAL THOUGHT

There is, finally, a philosophic piety which has the universe for its object. This feeling, common to ancient and modern Stoics, has an obvious justification in man's dependence upon the natural world and in its service to many sides of the mind. Such justification of cosmic piety is rather obscured than supported by the euphemisms and ambiguities in which these philosophers usually indulge in their attempt to preserve the customary religious unction. For the more they personify the universe and give it the name of God the more they turn it into a devil. The universe, so far as we can observe it, is a wonderful and immense engine; its extent, its order, its beauty, its cruelty, makes it alike impressive. If we dramatize its life and conceive its spirit, we are filled with wonder, terror, and amusement, so magnificent is that spirit, so prolific, inexorable, grammatical, and dull. Like all animals and plants, the cosmos has its own way of doing things, not wholly rational nor ideally best, but patient, fatal, and fruitful. Great is this organism of mud and fire, terrible this vast, painful, glorious experiment. Why should we not look on the universe with piety? Is it not our substance? Are we made of other clay? All our possibilities lie from eternity hidden in its bosom. It is the dispenser of all our joys. We may address it without superstitious terrors; it is not wicked. It follows its own habits abstractedly; it can be trusted to be true to its word. Society is not impossible between it and us, and since it is the source of all our energies, the home of all our happiness, shall we not cling to it and praise it, seeing that it vegetates so grandly and so sadly, and that is not for us to blame it for what doubtless, it never knew that it did?—George Santayana.

## THE MEMBERSHIP ROLL CALL

Like most liberal publications, HWD depends on its readers for its support. There are no profits—and no “angels” other than its readers. Your subscription, with an extra contribution, helps this important work along.

For \$1.00 you can subscribe to the Humanist World Digest for a year, or send it to a friend. It will be a Missionary toward man's objective approach for his survival here. We would like to have you answer the Roll Call. Also, we will thank you for the names of those you think might like to know about this magazine.

A worthy gift to your friends is a subscription to the Humanist World Digest. Upon your request we will be delighted to send appropriate notice of the gift. It will continue as a reminder of your goodwill.

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## INTERPRETING HUMANIST OBJECTIVES

**HUMANIST WORLD FELLOWSHIP** is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

**HUMANIST WORLD FELLOWSHIP** defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

**MODERN HUMANISM** seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

**HUMANISM** insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

**HUMANISM** recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

**HUMANISM** seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

**HUMANISM** has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

**HUMANISM** accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future—for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.



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